

# THE GALLAUDET GUIDE, AND DEAF MUTES' COMPANION.

An Independent Monthly Journal, Devoted to the Interests of Deaf Mutes.

VOL. 2.

AMOS SMITH, JR.,  
Editor.

BOSTON, MASS. MARCH, 1861.

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NO. 3

## The Gallaudet Guide,

AND

### DEAF MUTES' COMPANION.

Published on the First of every month by  
"THE NEW ENGLAND GALLAUDET ASSOCIATION  
OF DEAF MUTES."

Devoted to the interests of Deaf Mutes in  
particular, but designed to contribute to the  
information of all.

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Editor—Amos Smith, Jr., Registry of Deeds,  
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For the Gallaudet Guide.

### A DEAF MUTE'S SONG.

Lo, wine is brightly sparkling, now!  
Its purple tints the soul allure;  
It warms the heart, it smooths the brow,  
And seems a friend, good, kind, and sure.  
For feelings rare! its tide we seek—  
For thoughts withheld by water, meek;  
For strain pure nature to the bent  
Of things our Lord had never sent.

And woman, too! the madd'ning wish  
Excites—and beauty makes us fools—  
Yet gladly the enslaving kiss  
With rapture greet, and spurn all rules;  
Till mem'ry, with the age of life,  
That the lov'd one was not a wife;  
Our pillow fills with thorny sight—  
And poignant regrets make us wise.

Let wine alone, like Samson strong—  
But refresh with the wedded bliss;  
Be this one theme, prolonging song!  
Would unreflecting youth but list!  
How stormy are our nation's times,  
Whose stars shone o'er admiring climes,  
And told what heritage the free  
Own'd from a vast sea unto sea!

The "North," the "South," like Pharaoh, now,  
Have harden'd hearts, and to like ruin;  
A mutual death, ominous, glow,  
A heliomb, to flaunt the noon!  
FREEMEN, to whom much good is given,  
More than all others, should love Heaven;  
Accountable—oh how! to God,  
Where'er our wayward feet have trod!

Shall all be lost? While, still, the wine  
And harlot lure the simple throng,  
And revel flourish, the long line,  
Like spectres at Oriental song!  
The secret and the open sin,  
Yet unrepent, urges men in,  
And Satan fiddles in the deep,  
And on we dance, to, final, weep.

God of the pure in heart, we look  
From "mid confusion for Thy Light,  
Would seek the resting place Thy Book  
With ample pages show the sight:  
But we, how few, if faithful sons,  
Amid the uncontriving ones!  
And, frail, we know our weakness, too,  
For all that's said, or false, or true.

Yet pitying mercy, low, invoke,  
If from our trust this cup may pass—  
Still, how would grim despair provoke,  
The hapless fear that seems to last!  
Our Nation sinning in all parts,  
Had never warmed as freemen's hearts  
Responsible to God. We mourn  
To have it written in our Urn. J. J. F.  
Athens, Georgia, Jan. 1861.

## THE MAIL-ROBBER;

OR,

### The Stage-Driver's Adventure.

Fourteen years ago, I drove from Little-  
ton, a distance of forty-two miles, and as I  
had to wait the arrival of two or three coach-  
es, did not start until after dinner; so I very  
often had a good distance to drive after dark.  
It was in the dead of winter, and the season  
had been a tough one. A great deal of snow  
had fallen, and the drifts were plenty and  
deep. The mail that I carried was not due  
at Littleton, by the contract, until one  
o'clock in the morning, but that winter the  
postmaster was very often obliged to sit up  
a little later than that for me.

One day in January, when I drove up for  
my mail at Danbury, the postmaster called  
me into his office.

"Pete," said he, with an important, serious  
look, "there's some pretty heavy money pack-  
ages in that bag; and he pointed to the bag  
as he spoke. He said the money was from  
Boston to some land-agents up near the  
Canada line. Then he asked me if I'd got  
any passengers who were going through to  
Littleton. I told him I did not know, but  
"Suppose I haven't?" says I.

"Why," said he, "the agent of the lower  
route came in to-day, and he says that there  
have been two suspicious looking characters  
on the stage that came up last night; and  
he suspects that they have an eye upon this  
mail, so that it will stand you in hand to be  
a little careful."

The agent had described one of  
them as a short, thick set fellow, about forty  
years of age, with long hair, and a thick  
heavy clump of beard under the chin, but  
none on the side of his face. He didn't know  
anything about the other. I told the old fel-  
low I guessed there was not much danger.

"O, no, not if you have got passengers  
through; but I only told you this so you  
might look out for your mail, and look out  
for it when you change horses."

I answered that I should do so, and then  
took the bag under my arm and left the  
office. I stowed the mail under my seat a  
little more carefully than usual, placing it so  
that I could keep my feet against it; but  
beyond this I did not feel any concern. It  
was past one when I started, and I had four  
passengers, two of whom rode on to my first  
stopping place. I reached Gowan's Mills at  
dark, when we stopped for supper, and  
where my other two passengers concluded to  
stop for the night.

About six o'clock in the evening I left  
Gowan's Mills alone, having two horses and  
an open pump.

I had seventeen miles to go—and a hard  
seventeen it was too. The night was quite  
clear, but the wind was sharp and cold, the  
loose snow flying in all directions, while the  
drifts were deep and closely packed. It was  
slow, tedious work, and my horses soon be-  
came leg weary and restive. At the distance  
of six miles I came to a little settlement  
called Bull's Corner, where I took fresh hor-  
ses. I'd been two hours going that distance.

Just as I was going to start a man came up  
and asked if I was going through to Little-  
ton. I told him I should go through if the  
thing could possibly be done. He said he  
was very anxious to go, and as he had no  
baggage, I told him to jump in and make  
himself as comfortable as possible. I was  
gathering up my lines when the hostler came  
up and asked me if I knew that one of my  
horses had cut himself badly? I jumped out  
and went with him, and found that one of  
the animals had got a deep cork cut on the  
off fore foot. I gave such directions as I  
considered necessary, and was about to turn  
away, when the hostler remarked that he  
thought I came alone. I told him I did.

"Then where did you get that passenger?"  
said he.

"He just got in," I answered.

"Got in from where?"

"I don't know."

"Well, now," said the hostler, "that's kind  
o' curious. There ain't no such man been at  
the house, and I know there ain't been none  
at any of the neighbors."

"Let's have a look at his face," said I. "We  
can get that much at any rate. Do you go  
back with me, and when I get into the pump

just hold your lantern so that the light will  
shine into his face."

He did as I wished, and as I stepped into  
the pump I got a fair view of such portions  
of my passenger's face as were not muffled  
up. I saw a short, thick frame; full, hard  
features, and I could see that there was a  
heavy beard under the chin. I thought of the  
man whom the postmaster had described to  
me; but I didn't think seriously upon it un-  
til I had started. Perhaps I had got half a  
mile, when I noticed that the mail wasn't in  
its old place under my feet.

"Hallo!" says I, holding up my horses a  
little, "where's my mail?"

My passenger sat on the seat behind me,  
and I turned toward him.

"Here is a bag of some kind slipped back  
under my feet," he said, giving it a kick, as  
though he'd shoved it forward.

Just at this moment my horses lumbered  
into a deep snow drift, and I was forced to  
get out and tread down the snow ahead of  
them, and lead them through it.

This took me all of fifteen minutes; and  
when I got in again, I pulled the mail-bag  
forward and got my feet upon it. As I was  
doing this, I saw the man take something  
from his lap, beneath the buffalo, and put it  
in his breast pocket. At this I thought it  
was a pistol. I had caught the gleam of the  
barrel in the starlight, and when I had time  
to reflect, I knew I could not be mistaken.

About this time I began to think seri-  
ously. From what I had heard and seen, I  
saw that my passenger was not only a mail-  
robber, but a dangerous one.

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gerous one. He was not only a mail-robber,  
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and could distinguish the deep cut which  
had been shoved through it. I urged my  
horses to a good speed, and when near the  
bank forced them into it.

One of the runners mounted the edge of  
the bank, after which the other ran into the  
cut, thus throwing the sleigh over about as  
quick as though lightning had struck it. My  
passenger had not calculated on any such  
movement, and wasn't prepared for it; but  
I had calculated, and was prepared. He  
rolled out into the deep snow, with a heavy  
buffalo robe about him, while I lighted upon  
my feet directly on top of him. I punched  
his head in the snow and then sang out for  
old Lougee. I did not have to call a second  
time, for the farmer had come to the window  
to see me pass, and as soon as he saw my  
sleigh overturned, he had lighted his lan-  
tern and hurried out.

"What's to pay?" asked the old man as he  
hurried out.

"Lead the horses into the track, and then  
come here," said I.

As I spoke, I partially loosened my hold  
upon the villain's throat, and he drew a pis-  
tol from his bosom; but I saw it in season  
and jammed his head into the snow again,  
and got the weapon away from him. By this  
time Lougee had led the horses out and  
come back, and I explained the matter to  
him in as few words as possible. We hauled  
the rascal out into the road, and upon ex-  
amination, we found about twenty packages  
of letters which he had stolen from the mail-  
bag, and several of his pockets. He  
swore, and threatened, and prayed; but we  
paid no attention to his blarney. Lougee  
got some stout cord, and when we had se-  
curely bound the villain, we tumbled him  
into the pump. I asked the old man if he  
would accompany me to Littleton, and he  
said "of course." So he got his overcoat and  
muffler, and ere long we started.

I reached the end of my route with my  
mail all safe, though not as snug as it might  
have been, and my mail bag a little the worse  
for the game he had played upon it. How-  
ever, the mail robber was secure, and within  
a week he was identified by some officers  
from Concord as an old offender. I'm rather  
inclined to the opinion that he's in the  
State's prison at the present moment. At  
anyrate, he was there the last I heard of  
him.

That's the only time I ever had any mail  
troubled; and I think that under all circum-  
stances I came out of it pretty well.

(CONCLUDED FROM LAST NUMBER.)

I cannot refrain copying from the  
following example. "We like the sense  
and spirit of the rich man whose daughter  
was sought in marriage by a young man  
who was also rich, but who had been edu-  
cated to no profession or trade by means of  
which he could support a family." The old  
man said, "I have only one objection to the  
match, viz., you have no trade. If you will  
learn some useful trade, you may have  
my daughter." Surprised at so strange a  
declaration, yet determined not to lose the  
object of his affections, the young man had  
the sense and manliness to undertake the  
task, and in fewer months than Jacob served  
years for Rachel, he returned with a beau-  
tiful willow basket made by his own hands,  
and claimed his bride.

"The bridegroom invested his capital in  
the mercantile house of his father-in-law,  
and in a few years, by unfortunate events  
they lost their entire property. He then  
fell back upon his trade, and soon had so  
extended his business that he kept a large  
manufactory and store, supported both  
families, and accumulated a large fortune.  
Then he understood the value of such a  
trade, as poverty would not prevent him  
from setting up, and fully recognized the  
wisdom of the restriction laid on him by  
his father-in-law 'to learn a trade.'"

"In a free country like ours, where so  
much work is to be done, no one need be  
idle, hungry, or disreputable, who are able  
to work."

"We say then to parents, give your boys  
some good substantial trade, if you would  
insure their success in life, and guard them

against vice and degradation."—*American  
Phrenological Journal.*

Let me select the following maxims and  
morals.

1. "There seems to be but three ways  
for a nation to acquire wealth. The first is  
by war, as the Romans did, in plundering  
their neighbors; this is robbery. The second  
by commerce, which is frequently  
cheating. The third by agriculture, the  
only honest way, wherein a man receives a  
real increase of the seed thrown into the  
ground in a kind of continued miracle  
wrought by the hand of God in his favor, as  
a reward for his innocent life and virtuous  
industry."—*Franklin.*

2. "The skill of a merchant or tradesman  
is exhibited in the combination of the  
greatest profit with the least expense; and  
he will make the most money who calmly  
looks from the 'beginning to the end,'  
rather than to be attracted by any interme-  
diate point, however profitable it may ap-  
pear."—*Hunt.*

3. "Your duty as tradesmen is so to  
frame your method of business that it shall  
serve the interests of the public in the  
highest possible degree; and then, as to  
gaining the public eye, why, trust to ster-  
ling industry, to the intrinsic excellence of  
your system, and, above all, to the blessing  
of Providence for as much 'custom' as will  
suffice for your legitimate ends. In com-  
peting with others for public favor, no  
expedient should be permitted that will not  
bear close examination. Better fail of suc-  
cess, than into improper rivalry."—*Hunt.*

4. "John Wesley, in his powerful sermon  
on the use of money, lays down these three  
rules: 'Make all you can; save all you  
can; give all you can.' To make without  
saying, is useless and absurd. To save  
without giving, is covetousness and idolatry.  
To make and then save, is wise. To save  
and then give, is Christian."

5. "In the first place, make up your mind  
to accomplish whatever you undertake;  
decide upon some particular employment,  
and persevere in it. All difficulties are  
overcome by diligence and assiduity. Be  
not afraid to work with your own hands,  
and diligently too. 'A cat in gloves catches  
no mice.' Attend to your own business,  
and never trust it to another. 'A pot that  
belongs to many is ill stirred and worse  
boiled.' Be frugal. 'That which will not  
make a pot, will make a pot lid.' Be abstem-  
ious. 'Who dainties love shall beggars  
prove.' Arise early. 'The sleeping fox  
catches no poultry.' Treat every one with  
respect and civility. 'Everything is gained  
and nothing lost by courtesy.' 'Good man-  
ners insure success.' Never anticipate  
wealth from any other source than labor.  
'He who waits for dead men's shoes, may  
have to go for a long time barefoot.' And,  
above all things, 'Nil desperandum,' for,  
'Heaven helps those who help themselves.'  
If you implicitly follow these precepts,  
nothing can hinder you from accumulating."

6. Be industrious. Everybody knows  
that industry is the fundamental virtue in  
the man of business. But it is not every  
sort of industry which tends to wealth.  
Many men work hard and do a great deal  
of business, and after all, make less money  
than they would if they did less. Industry  
should be expended in seeing to all the de-  
tails of business—in the careful finishing  
up of each separate undertaking, and in  
the maintenance of such a system as will  
keep everything under control."—*Hunt.*

7. "Be economical. This rule, also is fa-  
miliar to everybody. Economy is a virtue  
to be practiced every hour in a great city.  
It is to be practiced in pence as much as in  
pounds. A shilling a day saved amounts to  
an estate in the course of a life. Economy  
is especially important in the outset of life  
until the foundations of an estate are laid.  
Many men are poor all their days, because,  
when their necessary expenses were small,  
they did not seize the opportunity to save a  
small capital, which would have changed  
their fortunes for the whole of their lives."

8. "Stick to the business in which you  
are regularly employed. Let speculators  
make their thousands in a year or day;  
mind your own regular trade, never turning  
from it to the right hand or the left. If  
you are a merchant, a tradesman, or profes-  
sional man, never buy lots or stocks unless  
you have surplus money which you wish to  
invest. Your own business you understand  
as well as other men; but other people's  
business you do not understand. Let your  
business be some one which is useful to the  
community. All such occupations possess  
the elements of profits in themselves, while  
mere speculation has no such element."

9. "Never take great hazards. Such  
hazards are seldom well balanced by the  
prospects of profit; and if they were, the  
habit of mind which is induced is unfavor-  
able, and generally the result is bad. To  
keep what you have, should be the first rule,  
to get what you can fairly, the second."

10. "Do not be in a hurry to get rich.  
Gradual gains are the only natural gains;  
and they who are in haste to be rich, break  
over sound rules, fall into temptations and  
distress of various sorts, and generally fail  
of their object. There is no use in getting  
rich suddenly. The man who keeps his  
business under his control, and saves some-  
thing from year to year, is always rich. At  
any rate, he possesses the highest enjoy-  
ment which riches are able to afford."

11. "Never do business for the sake of  
doing it, and being counted a great mer-  
chant. There is often more money to be  
made by a small business than a large one;  
and that business will in the end be most  
respectable which is the most successful.  
Do not get deeply in debt; but so manage  
as always, if possible, to have your financial  
position easy, so that you can turn any way  
you please."

12. "Do not love money extravagantly.  
We speak here merely with reference to  
getting rich. In morals, the inordinate love  
of money is one of the most degrading vice.  
But the extravagant desire of accumulation  
induces an eagerness, many times, which is  
imprudent, and so misses its object from  
too much haste to grasp it."

W. W. FARNHAM,  
Port Jarvis, N.Y., Jan. 1861.

The Massachusetts Committee on Charita-  
ble Institutions, appointed by the Legisla-  
ture, visited the American Asylum yester-  
day, to look after the interests of the  
deaf-mutes from that State. There are now  
eighty pupils from Massachusetts under in-  
struction at the Asylum, of which thirty-  
eight are females; of the whole number,  
twenty-eight are Irish. The Committee, con-  
sisting of Messrs. Cole, Fisk, Tyler, Choate,  
Otis and Nichols, met Judge Williams,  
President of the Asylum, and the Directors,  
at the Institution yesterday morning, and  
inspected the school rooms, workshops, etc.  
They expressed their entire satisfaction  
with the condition of affairs. The report  
which the commissioner of the fund, Hon.  
Seth Terry, submitted, showed the financial  
standing of the concern at the end of the  
fiscal year. The whole fund was—

Real estate, including the buildings, the  
lands adjacent, and pasture lands, \$72,000  
Furniture, 6,000  
Personal—Bills Receivable, 140,000  
Bank Stock, 60,000  
Railroad Bonds, 24,000  
Total, \$308,000

The Committee returned by the expres-  
s train in the afternoon. Gov. Andrew and  
his Council were not present, as was expect-  
ed. [Hartford Courant, Feb. 21.]

There is said to be a family at Halifax  
Centre, Vt., consisting of a father 66 years  
of age, two sons and two daughters, all of  
the children being deaf, dumb, and blind,  
and yet they manage to carry on their farm,  
gaining a respectable living therefrom.

Prof. James G. George, a deaf mute, has be-  
come associate editor of the Richmond Messen-  
ger. He is said to be very accomplished, and  
a forcible writer.

The first lyceum in the United States was  
founded by the late lamented Robert  
Rantoul Jr.



# THE GALLAUDET GUIDE —AND— DEAF MUTES' COMPANION.

BOSTON, MASS., MARCH, 1861.

## TO CORRESPONDENTS.

We are under the necessity of requesting correspondents to furnish their real names, not to be made public, but as a guarantee that they are responsible persons, and that we may know them in case we wish to ask any questions. To ensure attention, all communications must be accompanied with the real name of the author.

We have lately received a number of notices to discontinue the Guide—all, or nearly all, from one locality! We know not their reasons; they may be various, but we suspect not. One thing is certain, they are not economical ones. If they refer to our having taken occasion, in another capacity at various times, to express sentiments different from theirs, very well. We could not but retain names on our subscription list, who would be so intolerant, and we give our notice to all that though we shall try to abstain from giving prominence in the Guide to any one topic, yet, as we feel a human interest in our "race," we shall sometimes have something to say, which of course, will not harmonize with the interests or accord with the views of every one. We have honest opinions, and we don't know how we shall be able to edit the paper without sometimes expressing them—at any rate we will not try. If some men wish to kill the Guide because its editor has been independent enough to advocate the establishment of a school for deaf mute children in Massachusetts, they wish to do an evil thing.

If it is not better to have an honest man to conduct the paper than a fawning and truckling one, then our conceptions of life and duty and good and evil are all wrong.

We mean to continue the Guide, and to do the best we can for the interests of the whole deaf mute community, trusting to their good sense and liberal mindedness for a support.

No man does now, or ever can control the Guide while we edit it, by the use of money or other means—neither will it be in the interest in the slightest degree of any man or any company, save the association whose organ it is.

We cannot be bought, coerced or driven, and if our sentiments or course, should in the slightest degree prove distasteful or unsatisfactory to the Gallaudet Association, we cheerfully concede their right to remove us at any time.

B. M. C. U. LECTURES.—Samuel Rowe, Esq., delivered the 4th lecture of the course on the 13th inst. His subject was "Luther"—from what we learn of Luther, he was a very different man from what we gather of the range of his subject and the manner of his presentation, we doubt not he made the truth of his utterances understood and felt.

President Brown, of Henniker, delivers the next lecture.

The Deaf-Mutes of Philadelphia in response to an invitation recently extended them, assembled to the number of sixty or seventy, on Sunday afternoon, Feb. 10, in the Church of the Ascension in Lombard St., between 11th and 12th. Service was conducted by the Rev. Mr. Gallaudet of New York. After the sermon, the Rev. Samuel Cox, Rector of the Church, made a short address to the deaf-mutes through the interpretation of Mr. Gallaudet. We understand that Mr. Gallaudet and Mr. Cox propose to exchange on the second Sunday in May. In that case there will be another service for the deaf-mutes of Philadelphia, in the Church of the Ascension, at 3 P. M. Due notice will be given.

We wish to call the attention of our patrons and friends to the "Card" of B. E. DeLand, Importer and Wholesale and Retail Dealer in Wines and Liquors. To those who are in want of a pure and unadulterated article either for medicinal purposes or private use, we can with confidence advise them to call on him before purchasing elsewhere.

We had prepared notices of the Reports of the Indiana and Illinois Institutions, but owing to the crowded state of our columns, are obliged to defer them till our next issue.

We are under obligations to the Editors of the South Reading Gazette and the Chicago, Ill., Times for flattering notices of ourself and our enterprise.

Messrs. Chase of Columbus, Hollingsworth of Philadelphia, Ijams of Baltimore and Denny of Worcester, will please accept our thanks for their efforts in extending the circulation of the Guide.

ACCIDENT. We regret to learn that Charles Barrett, Esq., had a fall on the ice the other day, by which he sustained a severe sprain of his wrist. He will be out in a few days.

Why is a scribe like a hen?  
One lives to scratch, the other scratches to live.

The enigma in another column came to us without any name. We concluded to publish it, but shall not again print anything of an anonymous character.

We have before us the third Annual Report of the Columbian Institution for the Deaf and Dumb and Blind, at Washington, D. C., for the year ending June 30, 1860. Edward M. Gallaudet, A. M., is Superintendent, and in the Deaf Mute educational department is assisted by James Denison and Melville Ballard, both graduates of the American Asylum at Hartford. We take the following respecting the Institution from the Report of the Secretary of the Interior:

"The annual report of the president of the Columbian Institution for the Instruction of the Deaf and Dumb and the Blind will be found among the papers accompanying this report, from which it appears that, in respect to the number of pupils and the efficiency of the instruction and management, this institution has been prosperous. The number of pupils taught during the year ending the 30th of June last was thirty, of which twenty-four were mutes and six blind. The receipts of the treasurer were \$6,509 26, and the payments by the superintendent were \$6,895 60, the excess being met by a balance in his hands on the 30th of June, 1859. The State of Maryland has recently made provision for placing pupils in the institution, and accessions have been received and others are expected from that quarter. Its buildings and grounds are found not to be sufficiently capacious for the attainment of all that is desired in giving instruction in manual labor and the mechanic arts. The reports of the officers do not show the rate of compensation required by the directors from pay-pupils and those placed in it by the State of Maryland, but the amount received from the United States during the year by the treasurer having been \$5,759 26, supporting and educating about twenty indigent pupils from this District, the rate of cost is shown to have been \$287 96 for each, which, at this early stage of the history and progress of the institution, may be regarded as very moderate indeed. This result is only attainable because the management of the funds is intrusted to judicious men, who, from motives of Christian benevolence, not only conduct its affairs without cost, but are themselves constantly making private contributions to its resources. In this state of the case, it appears to be a dictate of wisdom, as well as of benevolence, that the institution should be favorably regarded by Congress."

Mr. Gallaudet is a son of the late Rev. Thomas H. Gallaudet—a young man of talent and energy and in every respect qualified for the high and responsible position with which he is entrusted.

We take the following from the Clerkenwell News, of April 25th, 1860, because it exactly expresses our opinion. It speaks "the truth, the whole truth and nothing but the truth." HOME AND SOCIAL EDUCATION OF THE DEAF, DUMB, AND BLIND.

The following considerations are offered on the above important subject, combined with an inquiry into its economy, humanity, and sound policy, as contradistinguished from the more extravagant, barbarous, and less successful system of "the education, which tends to break down in early life the growth of those domestic ties and social obligations which knit society together, and strengthen mutual support."

The Rev. Dr. Chalmers, in his well-known "Bridge-water Treatise," with equal clearness and truth points out that when man, in his ignorance, but with well-intentioned benevolence, establishes any institution or scheme in opposition to the Divine plan for the moral government of society, "that not only will he signally fail, but lay the foundation of aggravated mischief and suffering." In no instance is the truth of this assertion more evident than in the state of privation and suffering, long neglected because unrecognized, of the ascertained 17,000 deaf and dumb and the 3000 blind existing in our own country. In their day, the exile institutions for the deaf and dumb, as well as for the blind, established and endowed by the genuine benevolence of those who have passed away, have done much good; but when we come to examine their results, we find that, founded on principles in direct opposition to those designed to knit together the brotherhood of man and for the well-being of society, they have not only perpetuated, but in a great degree aggravated the very evils they were designed to eradicate. The first exile school for the deaf and dumb was founded in Paris by the well-known Abbe de l'Epee, and the first exile school for the blind, within a very short distance both of time and space, by the earnest and noble-minded Valentine Haüy; and yet scarcely had sixty years passed away before the mischievous results and thorough failure of this system were so evident that the municipality of Paris, about five years since, on the recommendation of the Central Board of Instruction, voted liberal supplies for the more enlightened and far more economical scheme of "Social Education of the Deaf and Dumb as well as the Blind" in the ordinary schools with those who could hear and see, and with whom they must either associate in the labor market of after-life, or hang on them for ever an undeveloped and unemployed because misunderstood burden, either as private or public paupers. These exiled deaf and dumb (and with the blind it is the same) exert, in a far greater degree than is suspected, an unsocializing, and consequently pauperizing, influence on their families, or on those who share their lot. Whilst, on the contrary, those who have enjoyed the blessing of social education and intercourse are not only free from such evils, but, as the history of all the distinguished four-sensed prove, not only gained a far higher degree of education, but they make those friends in the generous period of youth who, in after life, are ever ready to assist them usefully to apply it. In these exile schools the deaf and dumb, as well as the blind, rooted out from home and social influences, of which they have far greater need than their more fortunate five-sensed brothers and sisters, are immured during the most important period of their lives—a barbarous system, which accus-

toms the parents and other relatives to throw off the unfortunates, whom they ought to learn to understand and aid in their development to the elevating duties and happiness of four-sensed labor, instead of making a market of their calamity, and of relying solely on charity pension, or viewing them as aliens, getting rid of them in after life in asylums and union houses; and those who would advance the well-being of society by doing justice to the injured, or by improving the condition of the afflicted, must act in accordance with the principles laid down and enforced by Dr. Chalmers—that is, "to begin in and not to destroy home ties and claims, nor undermine social rights and responsibilities."

Every one who has had opportunities of observing conscientiously and without prejudice must be convinced of the injustice of pretending to call the usual "Sign-system," education. Not only is this, when exclusively relied on, learning a language which society in general do not and will not learn, but even when learnt is incapable of conveying precise and definite terms and words with anything like grammatical accuracy; and sign-language, as generally used and understood by the majority of the deaf and dumb of mature years (called education at costly exile institutions, whose special buildings, with their staff and management, annually absorb, to an extravagant amount, the contributions of the benevolent. On the other hand, "lip-reading" and acquired articulation can and ought to be taught at a very early period in the home and in the social circle. The five-sensed relatives and friends have not to learn any new language: They have only to acquire the habit of articulating clearly and distinctly. The deaf and dumb by this method acquire a more accurate idea of language, and habitually construct their sentences more grammatically, without which it is impossible for them to reason correctly, and thus develop their faculties, whilst they store their minds with definite facts and correct conclusions. At the same time the endeavor to use acquired articulation animates and gives expression to the countenance, which encourages intercourse and conversation as much as the fixed and statue-like stillness of those who rely on signs only, which chill as well as check both the one and the other. Besides, each school and country has, most probably, its different sort of signs and gesticulations, whilst the language of the United Kingdom and of America, and the colonies and dependencies of both, is the same, varying from each other only as much as one person's style of writing the common letters varies from each other. Lip-reading and acquired articulation can only be learnt in social life and social schools, and not in an assemblage of mutes, where there is neither the inducement nor power to move the lips. Mr. Robert M. Burns, the Biblical Instructor at Shafesbury Hall, is a good example on this point. For the first fifteen years he was educated in common with five-sensed boys, and to this he attributes his greater knowledge, as well as health and vigor of body and mind.

At an annual meeting of a society for the welfare of the deaf and dumb, last summer, the Right Hon. W. E. Gladstone, with his usual statesman-like depth and comprehensiveness of thought, said, "Still he had his doubts as to the propriety of those institutions for bringing the deaf and dumb too much or exclusively together;" and, if leisure from his other important avocations had given him the opportunity of perusing a paper read before the Medico-Chirurgical Society of Liverpool (by Mr. Buxton, principal of the Deaf and Dumb School in that town), he would have seen sound reasons for his doubts. The evils resulting from the system and but a little consideration would have traced them to the cause—the unsocializing principle already and so frequently alluded to.

Mr. Buxton gives the result ascertained of the offspring of 310 deaf and dumb, each of whom married not a deaf and dumb but a healthy five-sensed partner, and the proportion of deaf mutes in the whole of these families was only one in 135; but the case was very different when 303 deaf and dumb males were married to 303 deaf and dumb females. In this latter case to proportion of deaf mute offspring was one in 20, or almost seven times as many. In addition to the evils of both being exiled from the world of intercourse, without the link of power and communion as in the former case, when both parents are deaf and dumb they can neither educate nor control their children. Independence begets disrespect; and when parental care and influence have not been sown, filial affection, obedience, and especially aid and support in after life, are not reaped. It is not the fault of these exiles if they endeavor to sustain and cheer each other. They are driven to it by that exile system and foreign language, which drives them from their home, and prevents their being appreciated and understood by those to whom years of separation in that unsocialized state has made them appear not only aliens in habits and language, but almost in interest, as well as to the enjoyment of the unforfeited privileges of social life. When they are not banished from home and social schools, as well as the social circle, they make a large amount of and are soon appreciated by their five-sensed acquaintances, which, in proportion, diminishes the chance and the opportunity of their being only known to each other. In the contribution to the census of 1851, by Mr. Assistant Commissioner Wild (section Ireland), it is stated that dumbness prevails to a greater extent in the hilly districts and the mountainous countries. Is it that this physical barrier to intercourse deprives this organ of the necessary amount of varied stimuli and use? If so, is it not fair to infer that the greater amount of activity of those deaf mutes, more educated to the use, and frequency of speech, may even diminish in course of time, among the more highly educated deaf and dumb, the proportion of deaf

mute offspring to a smaller number than one in 135?

In the education of the deaf and dumb, not only has Scotland produced George Delgarno, one of the first writers on that subject, and the inventor of the finger alphabet, and buried, perhaps, scarcely known where, in one of the churches of Oxford, whilst the Abbe de l'Epee has his monument in the church of St. Roch at Paris, with the finger alphabet on it, invented by Delgarno years before! Scotland also gave to the deaf and dumb Mr. Thomas Braidwood and Dr. Joseph Watson; but the first in a new field—that of performing Divine service to the deaf and dumb—was not only first suggested and commenced at Glasgow by the Rev. W. Ferguson, of the Episcopal Church, who could hear and speak, but three of the most eminent deaf and dumb, and first of the Biblical instructors to their own suffering class, all came from Scotland, bearing names that will be easily recognized. Robert M. Burns has been engaged for thirty years in Edinburgh as well as London; and Mr. Jas. Herriott, also deaf and dumb from infancy, first established these services at Manchester, and afterwards at Leeds, where he is now succeeded by Mr. John Campbell, another deaf and dumb, and one of the first to assist the Rev. Mr. Ferguson in his ministry at Glasgow. THERE EVER IS AND EVER WILL BE CONTINUED OPPOSITION TO THESE EXCELLENT AND DESERVING MEN BY THEIR FIVE-SENSED OPPONENTS, THE TEACHERS AT EXILE SCHOOLS, AND OTHER MIDDLE MEN, WHO LIVE ON THEIR CALAMITY, OR WHO, BEING ON THE STAFF, WISH TO MAKE THE EXILE INSTITUTIONS MONOPOLIZE EVERY THING, AND ABSORB EVERY CREDIT; BUT THE JUST AND THE GENEROUS HAVE A DUTY TO PERFORM TO PROTECT THESE EARNEST LABORERS IN SO ELEVATED A CAUSE AGAINST THOSE OPPONENTS WITH WHOM THEY STRUGGLE TO SO GREAT A DISADVANTAGE, WHERE SO MUCH IS CONCEALED FROM THEM, AND WHERE OPPORTUNITY OF EXPLANATION TO THOSE WHO HAVE INFLUENCE IS VERY SELDOM GIVEN.—THESE DEAF AND DUMB GENTLEMEN ARE MOST EARNEST FOR THE WELL-BEING, AND BEST UNDERSTAND THE WANTS AND INTERESTS, OF THEIR FELLOW-MUTES; AND THEY OUGHT TO BE ALLOWED THE PRIVILEGE AND BE SUSTAINED IN THEIR ENDEAVOR TO ELEVATE THEMSELVES BY ELEVATING THEIR LESS FORTUNATE FELLOW-SUFFERERS.

SERVICES FOR DEAF MUTES IN BALTIMORE. For nearly two years the deaf mutes of Baltimore have assembled for religious worship and instruction in Grace Church, whose Rector, the Rev. Dr. Cox, has taken a deep interest in their welfare. Mr. Adams has acted as leader of the class. On Sunday afternoon, Jan. 15, the Rev. Thomas Gallaudet of New York, conducted service, and preached in the chapel of Grace Church. There were present upwards of thirty deaf mutes. In the evening service by signs was conducted in the church, in order to give the parishioners generally the opportunity of witnessing it. After a short sermon to the deaf mutes, Mr. Gallaudet presented the claims of St. Ann's Church for Deaf Mutes, New York, to the congregation. Dr. Cox closed with an expression of genuine interest in what had been done by God's blessing through the exertions of Mr. Gallaudet for the deaf mutes of Baltimore. The Rev. Mr. Smedes, assistant minister of Grace Church, and Rev. Mr. Stryker, Rector of St. Barnabas Church, were present at this service.

For the Guide.

## THE TATTLER. LETTER XII.

MR. EDITOR:—The Tattler said in his preceding letter that he would speak nothing of the political affairs in our country. But now he presumes that many of your readers—such as may not take any papers else than the Guide—are anxious to know as many current events as possible in this Republic. In furnishing them with the desired news, it will be his special care not to irritate the most sensitive of your Northern and Southern patrons.

Georgia, Florida, Alabama, Mississippi, Louisiana and Texas, have since been crushed under the mighty ball of Disunionism, pushed madly forward by South Carolina—in other words, they have seceded, on paper of course, from the Union.

This avalanche is now endeavoring to roll over in Arkansas, Tennessee, North Carolina and all the border States. It is hoped by all true friends of the Union that its progress is effectually arrested. This hope is encouraged by the manly resistance which Tennessee, Kentucky and the border States have thus far made to the advances of secession.

According to the peace resolutions of the Legislature of Virginia, most of the Northern and all the border State Legislatures have forwarded Commissioners—men of sterling worth and patriotism—to Washington City, for attending

the Peace Conference. In the meantime the seceding States have sent delegates to Montgomery (Ala.) where to make necessary arrangements for a provisional government of their new "Southern Confederacy."

The success of the Peace Convention in restoring peace throughout the land depends, however, on the future actions of the Republican delegates, who are known to be averse to compromises.

Having been neither a Democrat nor a Republican, the Tattler sees the absolute necessity of a national compromise established upon the firmest possible basis between the North and the South, should they both desire peace and unity; but if no compromises whatever are desired by Northern and Southern ultra-ists,—as long as unbecoming arrogance is exercised by the Southern and sullen defiance by the Northern,—he thinks a peaceable separation should best be allowed to both sections, and this is to be done with possible despatch, for we greatly need peace of mind and the revival of our business.

Although the apprehended separation may sooner or later take place, he has reasons to fear that it will not be peaceable, 1, because of the intensity of hatred existing between the sections—I mean the Northern and Southern ultra-ists who have long been misguided by their respective false notions of philanthropy concerning slavery; 2, because of the impulsiveness of the Fire-eaters to commit violence; and, 3, because of the dire determination of the John Brown Abolitionists to liberate slaves by all means fair or foul.

Paramount is the union of all the States; their compactness in one great confederacy is essential to its wealth, commerce and power in war with foreign nations. United, we stand; divided we fall. So the Peace Convention will, it is trusted, spare no strenuous efforts in consummating what lies most in the hearts of true Americans.

Such compromises should be devised, formed in a manner perfectly satisfactory to all parties, and invested in the Federal Constitution; and that without further delay.

When the Constitution undergoes the scalpel of amendments, the Tattler most humbly suggests that the phrase, "By grace of the Supreme Being, shall be interposed somewhere in the preamble, to this preamble, in its present form, betrays our self-importance and reliance on our own wisdom in legislation. In the broadest sense, we are subjects to the Divine Ruler, and therefore it is our imperative duty to look for his guidance. So let the proposed amendment be adopted for the good of our beloved country.

The seceding States have seized most of the forts, arsenals and munitions of war, belonging to the U. S. Government. They were erected solely to protect the very States from foreign invasion.—Doubtless their unwarrantable seizure, more especially that of the U. S. Mint at New Orleans, with some hundred thousand dollars in silver coin and bullion, appears like highway robbery; but the high sense of propriety and true pride of those States will induce them to repair the losses which Uncle Sam has been made to suffer at their hands.

Having stated the most prominent events, only reserving others respecting Forts Sumpter and Pickens for the next letter, the Tattler turns to the European affairs.

The French fleet have left the harbor of Gaeta; the Sardinians are now assailing that devoted city by land and sea. History is busy in recording the acts of heroism of the unfortunate ex-King and his queen.

Prussia and Denmark are at this moment blowing much fuss over the Duchy of Schleswig Holstein, which each of those kingdoms claims as her own province. Judging from recent news from abroad, they will ere long come to blows certainly sanguinary—much to the satisfaction of Old Scratch, who chuckles over the idea that thousands of deluded souls will be consigned to his care far below.

Garibaldi is still at his island home, engaged in corresponding with his agents. It is reported that he has not long since listened to and complied with the urgent solicitations of one of his best friends, General Turr, in behalf of King Victor Emanuel and Count Cavour, to defer indefinitely his intention of smelting once more burnt gunpowder in Venetia.

Much attention has been given in Eng-

land and France to the possible culture of cotton in India, China and elsewhere, in order to cut off the acquaintance of our Southern States. This fact our Southern friends should not overlook, for at once cut off by their foreign customers, they will hardly know what to live by, when their king, Cotton, ceases to be a great staple of commerce.

Your correspondent, 'Senex,' asks Rap. Palette, or his rocking chair, some questions: "Where and how he (the Tattler) would obtain water to cover the earth? If the whole earth—including both hemispheres—were covered with water, where would he obtain the water unless he pumped the Atlantic and Pacific dry? And as water seeks its level, would it not run back into its natural bed as soon as he pumped it out? Is it not more proper to call the deluge a mere local inundation?"

As to the first question, the Tattler recommends Mr. Senex to peruse his ninth letter (in the December number of the Guide), in which he showed how extra water was obtained to cover the earth. Certainly the waters of the Atlantic and Pacific could not afford by means of clouds to cover the whole earth. The "fountains" were distinctly stated to have been broken up, according to the Mosaic Record. What were their real nature? The Record is silent on this point. So we cannot solve the mystery which envelopes them, unless it was steam that rushed up from the earth's bowels, thus increasing the ocean waters. But as to the "windows of heaven" we have chemistry to explain the phenomena.

To the third question the Tattler replies, saying that philosophy tells us that water is not self-sustaining; and its tendency is to run downward. Unless walled up around, nothing can prevent its downward inclination. Now the Record says all the mountains were covered with water. Mount Ararat, upon which Josephus asserts Noah's Ark rested after the deluge, is some fifteen thousand feet high. As this mountain was actually inundated, the water would certainly have sought its level, and, consequently, covered the Alps also; and so were the other mountains all round the globe covered. According to the Record, the earth was under water for more than one year, showing that the watery surface was so even as to form a perfect circle round the earth, the radii of which—as many as Mr. Senex could draw from their focus—could not fail to be exactly equidistant. Thereupon the idea, embodied in the fourth question does not appear quite logical.

The waters disappeared gradually by evaporation or some other agency not yet ascertained by science.

The existence of the Deluge can not be doubted, for Jesus Christ himself corroborated the fact. See Luke XVII, 25 and 26. And Geology, too, is constantly unfolding the vestiges of that great flood.

"Am I right?" asked the Tattler of the Dutch Rocking Chair. Aroused from its profound musing mood, the chair, which has not been observed to smile since it heard the appalling stamping of Miss S. Carolina's pretty feet out of the Union, answered:—"Yes, my dear. I believe if Noah did not drink wine, our country would not be found in such a tight fix as we do now see her placed in!"

"How?" demanded the Tattler, surprised at its odd observation. "Why," replied the chair, "why, Noah drank wine rather too much for his years; fell down in the most approved toper manner,—doffing his garments which he thought were too warm for his comfort; slept on happy as a lord. His inconsiderate son, Ham, passed by—cocked his head to see in what condition his sire was placed—laughed from ear to ear at the old man's stark nakedness. For this sin Ham received a fatherly curse—it was that his descendants should have black skins and wool. Look here, sir, four millions of his descendants—the well-fed, hilarious and fiddle-playing slaves—are in our midst. Over their woolly heads we see our great parties looking bow-knives and Colt's revolvers at each other, and stirring up such a ridiculous hubbub as has never been known since Adam's fall. So much for old Noah's fault."

This said, the eccentric rocking chair fell to musing again; and the Tattler went up to bed, pondering over that queer truth. RAPHAEL PALETTE.  
February, 1861.



For the Gallaudet Guide.

MR. EDITOR:—I think courtesy, if not comity, requires a sort of reply from me to Raphael Palette, even tho' we are amid a Revolution, and madcaps, both North and South, seem to understand little or nothing of that kind of animal magnetism called harmony. I am for the Union,—which God in His mercy preserve. Tho' if we must fight, I wish to let the Northern plains have the honor of becoming new *Austerlitzes*. I know I am as savage as a wolf when I so talk,—but remember too many of the North, dictating to us, ignore the Scriptures as to the Hammetic Race, and know nothing, definite, about their origin, history, habits, and destination, and God's disposal of them, by making Africa, alone, the 'bounds of their habitations,' tho' 'all men are of one blood,' and that there they ought to be shipped,—but when amid white men they ought to be servants; and too much too many Southerners, know equally as little or nothing of these antecedents, and courses—I fear, taken in connection with loose laws and a dissolute enforcement, that these things but confirm vice, immorality and crime in both sections. Recollect these, and that Divine punishment may be falling on the whole land! Free men are more responsible to God than all other people, for so much greater gifts; but how unhappily are we defalcating! Altho' these men are trying to make our sections foreign, I will respect your correspondent as a brother, and shall accord him attention. Deafness, like Free Masonry, being 'One and Universal.' Nothing hearing people do while some underestimate our latent capacity, ought to set us by the ears like the Kilkenny Cats. We are a people, like the Jews, separated from all the world!

Preparatory to paying my respects to the philosophizing Palette, let me clear up a little for the curiosity of such of your respected hearing readers and mutes as may wish to know more of my history, after the lugubrious foregoing paragraph:

Well, I am the mute entity who in 1829, by *viva voce*, and anon in 1835, by a publication, warned both the North and South of the coming of the prevailing troubles, and the prospective civil war,—in case the black population, of both sections, but especially of this latitude, were not despatched to the land of their progenitors.

Few of course heard. None of the wealthy assented to my Delphian words. Of the poor nearly all say, they (the slaves) ought to be sent off. But although from 1838 to 1840, I could have perhaps marshaled in our mountains force enough to light up the flames of a war in all this Union, I shrunk from the adventure, began this admonition of Christ, 'resist not evil.' And thought it best to await events. You know, now, what shape if one come, I want an unavoidable war to assume: the entire 'expulsion' of the colored race. I wish them safely and happily lodged in Africa.

That it would, however, if it happen, take this shape, I cannot tell. It may not. The great passion is for the negro to stay here. The only question is *free or bond*. That is all. Both conditions in my mouth being wolf's bane!

I tell to the North, and the South, too, now, if either would hear me, that until the African race be lodged in Africa, safe away from us, no settlement in peace of this most vexed and tortuous question is ever possible, short of amalgamation, freedom, incorporation—bringing forth the mongrel population, which is 'the germ and incentive to Mexican turmoil,'—to 'fix' us in a like category! But who cares for what a deaf mute can say, even if he were Moses?

The President, Buchanan, in his last message, dated the rise of the abolition encroachment so far back as 1835. I then in May, of that year, in New York, issued the first of my Expulsionary Pamphlets. Quickly on my heels followed the great fanatic crusade which to-day menaces the peace of the Union, in conjunction of course with southern disaffection, both pulling different ropes. Why did it follow so soon my mission to New York—thus antipodal to my contemplation? Was it because in New York, then, I said to an abolitionist, that it was so difficult to get rid of the negroes, and I was working might and main? Did they take a cue here to work likewise? I cannot tell. Yet the events, if this were so, growing consecutively out of my influence, are tremendous! See what a despoiled, unaided, impoverished deaf mute can do—has done! and let our class take heart and say we will plant a model commonwealth in this continent: For God can raise seed to Abraham, from stones,—and, can make us the great moral pattern of a world!

To Mr. Palette I can say that the Deluge being quite 'out of the order of Nature,' was as much a miracle, as it would be if God cause fire to burn dirt or mud. That the aggregation of hydrogen and oxygen atoms unite water, precipitating to the earth, and the outgushing streams beneath was a revocation of the fixed order and bounds of nature, and hence miraculous; that if land animals ate grass—the amphibious and reptiles might have lain dormant in the Ark. I alluded to the analogy of the bear. Now bears hibernate and eat nothing half the year, or a quarter, but lick their paws for a little sustenance, and I erred not in supposing a little might have sufficed the elephant

and lion. But does not Mr. Palette say there was a miracle by the lion or feline and canine species eating grass. If he 'invent' or admit a miracle in one thing, why not in another?

Did Noah kill animals and furnish meat for the lion? Did the lion *revoking* the order of nature 'eat grass'? It was miraculous if he did. Or did he lay dormant, and only the grazing beasts had fodder? Either way the hypothesis is as probable as Mr. P.'s assertion of his miracle of carnivori being for the time granivorous, and of his words made carnivorous. I see nothing for one tenth part of 'the gold of California' that keeps Mr. A. from striking the hands of faith with J. J. F.

Mr. Palette seems to have lost sight of the motive that prompted me to reply to him on this head. I sought not to be throwing the light of science or literature on the matter farther than to shield the religion of the Bible for what I thought had origin in a sort of scepticism that ought to be dissolved, and which I knew would, if believed by men, invalidate the gospels,—for the Mosaic Records and the Holy Evangelists depend on each other like the uncut thread of a knitted stocking, to make the whole. Cut one thread, and all will be unravelled. Prove Moses a liar, or mistaken, and the New Testament subverts to nonentity! Now, in Raphael Palette's arm chair speculations, he made it appear a wonder how a geologist discovered the bones of fish in the entrails of a Saurian Monster that had died before man, according to geology, was created,—and that death had not occurred according to Moses. All can see the drift of such sophistical speculation,—it was to infidelity! Why could not Mr. Palette have observed that it was not the fish only that died, but also its destroyer? That Moses spoke of man as not tasting death till the defilement from Paradise. That he is silent about brute life dying, or concerning the atomic animalcule, and the larger ephemera, which die every day, or every hour. Instead of trying to throw up enigmas and thinking Revelation into nothing, let us, like Moses, say: 'Secret things belong to God,' and have faith in what we know.

J. J. F.  
Athens, Ga., January, 1861.

For the Gallaudet Guide.  
REPLY TO RAPHAEL PALETTE.

MR. EDITOR:—How grateful ought the author of this article to be to Mr. Palette, for noticing his congressional petition in his renowned 'Tattler,' and thereby saving him the trouble of firing some pagan temple!—You asserted that I was 'excoriated,' and his 'arguments sound and unanswerable.' With such a judgment, from a man, eminent in letters, residing in the Athens of America, condemning my views, I can but essay a response, and submit the controversy to an enlightened public for a verdict of opinion.

While I thank Mr. Palette for according me a 'goodness of heart' towards 'ameliorating the condition of mutes,' I must respectfully demur to his conclusion that I had 'taken a wrong trail,' and that 'the rejection of the petition would put the innocent mutes in most awkward position before the world.' For unless some plan superior to an inheritance of part of the earth be proposed, my scheme must be the right line for that end; notwithstanding his recommendation of an association among the mutes amid the hearing, such as characterises the Gallaudet Society in New England. This association is an important one in its place, but it cannot set the mutes upon any pinnacle of undoubted prosperity,—and with respect to those, about the South and West, living remote from each other, it offers no satisfactory basis for certain amelioration. It does much, but indeed accomplishes not the *utmost possible end of our improvements*. Among the hearing we are necessarily thrown in competition and rivalry for means of subsistence, without access to office or preferment; and the confession that our class of people are mostly poverty stricken; want capital,—'not one in a hundred wealthy,' is so much argument for my conclusion; as it is because of this very penury, accruing from want of patronage and lucrative employment, that I have turned their attention to the foundation of some new institution of government, as to its subjects. The acquisition of a government of our own, would by its operation open to us many facilities for labor and improvement, now beyond our reach.

But the strongest argument I have seen on the subject of this immigrating policy, is the exhibition of the fourth article of the Constitution, in section second, saying, 'The citizens of each State shall be entitled to the privileges and immunities of citizens in the several States.' I believe, in an article in reply to the editor of the Guide last year, I had replied to this proposition, which he has not contradicted altho' it was promised. I have waited to see Mr. Chamberlain's commentary. But, now, have a solution in that of the writer, whose reply is under consideration. If the Constitution secures these rights to citizens in all the States, why do we see them so constantly violated? Why, is not the present jeopardy of this great confederacy founded upon such infractions, at least in the eyes of Southern men? Civil war and desolation is staring us on these very defalcations! Now, would Mr. Palette admit that hearing men may set aside some constitutional rules, for their own benefit in

populating Kansas and other territories, in which the immunity of African servitude as a property, is to be denied citizens from this section? Why not first alter the Constitution in this particular? And because we be mutes, shall we have none of the blessings of the same constitution? Have not largesses been granted to institutions, and to military bodies,—as a *bonus* and pension, which the Constitution never expressly authorised? As these are precedents for Legislation, at least in other respects the thing is done and being done,—shall we, alone, stand aside, the universally discarded?

Mr. Palette, however, instances the Mormons and Fourierrites or Socialists as coming to be entitled to these benefits under our precedent. Circumstances alter cases. And as the Mormons, etc., are hearing men, who, in large bodies can migrate to and form colonies, as they have, without governmental interposition, the corollary does not hold valid as the one applicable to the deaf!

The philosophy of the matter is, that when any body of men can, by increase, have power to form a separate community, they should be wisely left to their own means. The Mormons and Fourierrites can grow large, and they still increase by accessions from ranks, as among the hearing 'power is always stealing from the many to the few.' To the mutes this does not apply. They are a fixed body. Their increase is slow and precarious, as they are scattered all over the world! There ought to be for their good some combination, by which their welfare can be enhanced, and that without, like the Mormons and Fourierrites, militating with the happiness and security of other communities. On this principle, too, is founded the end of all constitutions and the aim of all law, the safety and felicity of the minority.

Constitutions are designed to protect minorities. And now if the precedents already exemplified, the fixed numerical connection of the deaf and dumb, and the magnanimity of a colossal population ought to have for the weak and isolated, as the Omnipotent had magnanimous mercy towards man in providing the Redeemer—if our Government and people enjoying an extensive country, having insuperable advantages of commerce, and the honors and emoluments of varied offices, if such a great people cannot by construction of the Constitution for the 'welfare' of even a small and humble minority, provide us the commonwealth under question—my effort shall be directed towards the policy of so amending the Constitution as to give to Congress this power.

Nevertheless, Mr. Palette holds that this scheme is 'impracticable,' because the mutes have no capital, have hearing children, are garrulous—and have the political proclivities of the hearing.

I thought I had already, in controversy with Mr. Edmund Booth, in the Annals of the Deaf and Dumb, answered some of these objections—which Mr. Palette seems to have forgotten. I will however reply to them anew severally:

1. We have no capital—except one in a hundred. This is no deterioration. The world's history shows that nearly all colonists were poor men and women! The settlement of your colony of Plymouth, that of Georgia, and that of Liberia, in Africa, evinced none of the opulence of means or power! Why can not we *secundum artem*? I ask not wealth, might or refinement. I seek the fear and love of God; and strong arms and sound hearts and wise heads; and of these we as a class have no lack; and which would be called into action by the emergency! It is primitively the log-house, the small farm and the humility in clothing and manners of our people that is wanted. By degrees the nation will expand into a more definite shape.

2. When the government be in our hands our hearing posterity and emigrants would be no detriment, being simply voters and holding lower offices.

3. As to our garrulity—now is that a detriment? Do not hearing men talk a great deal, and that too before they mature any plan? They are forever talking. The mutes in this respect are not the exceptions. If they study and quietly think there can be no objection to their intelligent conversations. They can also keep still or silent on occasion.

4. As to the tumult to arise in consequence of the slavery and anti-slavery policies, has Mr. P. forgotten, too, my remark in the Annals that we are not to be a slave state. My own acquaintance with the nature and difficulty of the institution, utterly forbid any other plan of internal affairs than that of Oregon.

I wish Mr. Palette to take into consideration these replies, and to give me a categorical answer; one that shall certainly make argument 'unanswerable.' I want light to disabuse my mind of error, and I shall then as willingly subscribe to his article of faith, as I am now answering from mine.

If a mute be a gentleman, he will be respected by the hearing. The author of the Tattler admits that many mutes are unkindly treated. How many gentlemen?

Who can think that the world, or the great majority of it, would be disposed to treat the mutes according to their circumstances, or with charitable equality? Men are selfish; charity begins and improves and often nearly always ends at home! If we do not rely on ourselves, and show the adequate energy and enterprise of men—if we

relax all effort to use wise means of amelioration; if we defer too much to hearing persons, often less informed and virtuous than we, and remain inert, except making a little local advancement, we shall ever be left in our dim aisle; and men may despise us in proportion to our succumbancy or apparent uselessness. If we let go this critical opportunity of gaining 'a habitation and a name,' we must bear our inferior mechanic and laboring poverty stricken attitude; and a Newton or a Webster, if deaf, be esteemed quite secondary to the man of ignorance, that hears. Whereas, in our political character, and the social, growing out of this, we would move as coequals among the gifted and eminent, and not scorn the poor. Let us alone with the Indians: Penn was so let alone. We can enlist their sympathies and attachment, and make them friends.

In conclusion, I have but a few words to say to Raphael Palette on the Universities. I thought he comprehended that I did not *per se* attribute the 'excellence of the German, English and other colleges to the numerical magnitude of their students,' but in reply to Reynard, and in defending the Mother of Asylums, Hartford, I exhibited that numbers did not deter a high order of education, but rather improved it. If the morals of undergraduates be bad, it is because the police of the universities are miserably neglected. I have lived in several university towns, and found that the students dared not cover their Faculty, but that 'customs existing from generation to generation,' are in secrecy, and not apparent to the Presidents of them. We judge and reform manifest immoralities. With mystical or latent ones we have nothing to do, for want of some point visible, to apply the punishment or restraint.

Webster owed not his greatness to the *diminution* of Harvard, neither did Clay to the small, obscure seminary, but to early self effort and continued application—to nature and to Providence. Newton, the most capacious of scientific intellects, was from one of the English universities alluded to. So was Wesley. And Luther from a German of magnitude. Calhoun, than whom none is profounder in political metaphysics, is a son of Old Yale. By what in respect to my argument, upon the whole, is R. P.'s answer irrefutable? How can Tory and Whig partisans, even in extremity, produce 'political chances'?

I here announce my resolution to cease discussing any more the Hartford and the Mute Commonwealth topics, until I see arguments in the future, so respectable, for the precise logic of their truth, as to deserve to be debated or repelled.

J. J. FLOURNOY.  
Athens, Ga., Jan. 1861.

ATHENS, Ga., Jan. 17, 1861.

MR. AMOS SMITH—Dear Sir:—This is a private letter to you, but at your option to its disposal.

It is melancholy and humiliating to see the deaf mutes, instead of concurring with me, upon a measure calculated to benefit their class of people, so ready to consult their *ingenuity* in supporting obstacles to the plan! At this rate I fear we can gain no good for ourselves. If they desire to continue *lost* among the speaking—they are already so; and it will not materially contribute to our improvement as a people. We are already separated from them by a bodily defect, and since this and its associations decide a great inconvenience, there is no reason why we should not, also, so be, politically and socially; inasmuch as by withdrawing out of their society, we the less incommode and do them no harm. Our country is of great extent of territory, and fifty or a hundred square miles is nothing to its almost unbounded area. How can the hearing covet us so small a pittance? It is said a British Chief, Caractacus, was taken prisoner of war by the Romans and carried to Rome,—and seeing splendid edifices and works of art, he was astonished, and asked, 'how surprising is it, that a people possessing such a city and so many accomplishments, could envy Caractacus in an humble cottage in Britain!' Let me ask, too, how a great people, with so many states, cities and improvements, could envy us a little space of ground at the West?

But the Constitution seems to stand in the way of any such Congressional grant.—If it cannot be granted by Congress, the measure, of course, must fail.

As I consider my reply to Raphael Palette as not fully commensurate with what I could say, I would endeavor here to fully consider grounds as to the constitutionality of my project.

The preamble of the Constitution asserts it the duty of Congress to 'provide for the general welfare.' Now in this provision, upon which every article, section and clause hangs, and which is the vital spirit of that instrument, there is some ground for special as well as aggregate purposes. It includes both majorities and minorities. In republics constitutions are devised to protect minorities: in monarchies, they are intended to restrict regal power. In its administration, has not Congress observed it a duty to attend to special legislation, in which the generality had no interest? Since the foundation of the Constitution has this not often been the case? The Deaf and Dumb Asylum at Hartford had a grant of some twelve or more

thousand acres in Alabama, which donation had the effect of building up the enterprise of Morrow, Gallaudet and Clerc, and the proceeds of which comprises a fund, on the interest of which that Institution, in part, prospers. Again, a pension is granted to soldiers and widows of the Revolution; and bounty land warrants to soldiers of the last British War. Moreover, to Gen. La Fayette this government gave through Congress many acres of land. By this we perceive that in its construction of the Constitution, Congress conceived itself empowered to make grants more liberal than that for which I have petitioned,—for my request is based on a mere reservation, and for which we are to fully pay the pre-emptive price,—costing the government nothing!

The general welfare' maxim including such beneficiaries, it becomes an axiom in our favor, that no man can gainsay. This doctrine looks, under certain circumstances, to a minority; while in others it regards, purely, the majority. It is clearly not confined to the majority. If this were unconstitutional, it was nevertheless done; and I perceive no objection to a grant to us of a little Territory, especially when we are to pay the price of the same. In law persons can buy and hold any extent of lands; and the Constitution secures this possession. How can it make a difference when the land be sold to a company of mutes? If the law distinguishes between the inhabitants of a Territory—who owns it, and guarantees them the right of ownership, what distinction can Mr. Palette see in conceding the identical sovereignty to an association of dwellers, in another portion? It is obvious, therefore, that neither by law, nor by the Constitution, can that writer sustain his plea for excluding nobody but poor, afflicted deaf mutes from a possession, and on that ground from political authority and distinction. A grant with full sovereignty over its acres has been bestowed on the Mother Asylum. A grant, too, can be made over miles to the mute citizens of the country, and for its price in time to pay—upon principles of constitutional authority—to regard the claims of certain minorities as valid as those of certain majorities. I defy Palette to get around this!—Magnitude is no odds in grants, or rights. As to citizens having rights co-equally in all the States, which constitutional clause was quoted by him in the January No. of the Guide—it does not include POWER. Citizenship is not power. Privilege and immunity do not mean prerogative. Prerogative is authority; by a right, founded in either constitutions, or by absolute lineage of birth.—Citizens that hear, of course, can live in Gallaudetia,—can trade, and vote and have privileges, like freemen, and immunities from persecution; but they cannot of course rule deaf men who fled from this uncompensating rule in other regions! Neither can such hold proprietorship in the soil. We have an analogy in this by the circumstances of the paupers of our own country and of the non-naturalized foreigners. What difference between condition and law? Poverty incapacitates thousands from ruling or holding real estate in Massachusetts. This is as hard, as all the rigorous of Constitutional law. Law only affixes a condition on certain citizens for the benefit or immunity of certain others, in necessity.

But do the citizens of the United States enjoy constitutional privileges and immunity every where, equally? No man is foolish enough to so suppose! At the North scarcely a fugitive slave is recovered. The Constitution is there nullified by regulations, tantamount to loss. At the South many a Northern citizen is lynched or hung, often on mere suspicion of incendiary attempts.—Alarm knows and respects no law! What is the privilege and immunity of such citizens of the South to their 'property' at the North, or of others to their persons and lives at the South? If the Constitution in this point, then, be violated, in both sections,—with what grace can any mute man hold up this principle as confounding me, when without depriving the government of a solitary dollar, I request Congress to take into consideration the situation and wants of the most destitute class of people under the sun!

Yours truly and respectfully,  
J. J. FLOURNOY.

P. S.—The government and all high and lucrative offices in Gallaudet, (minus 'Fudge-eah') is to be entrusted to mutes—and *emigration will ever keep up the supply of good mutes*. And in business, a tariff of taxes, to be for the advantage of OUR OWN TRIBE! No lack of EMIGRATION; and when mutes, only, own all lands, tenements, etc. No lack of their voting majority. This may appear 'chimerical,' but experience is the instructing arbitrer.

I ask R. P. whether, after all, if the Constitution says 'citizens' may have 'privileges and immunities,' it meant, also, *government*? Certainly not, by any construction. The government is to be republican, but is left to the State Constitution as to the persons to rule. By this we can have it governed by mutes, only. We can, also, emigrate, buy up the acres in a forty square mile territory—by pre-emption, and the security of the federal power; and keep it as a territory,—the President appointing deaf governors, judges, etc. This we can do, until we have the numerical population for admission as a State. This not conceded, nothing can be done.

NOTE.—For accuracy of comprehension, in other words, to avoid miscomprehension, let me, unolicited for the Mother of Institutions, Old Hartford, which has, I know by experience, many as good and just people as the sun of God ever shone upon—say, that it is neither number, well ordered, nor pau-

city, that constitute, in seminaries or colleges, the scholar, but a self application and a culture, which the sagacity, experience and industry of the preceptor aids and advances, by ingenious and judicious training. Nor, doth the newspaper, alone, make the man. It is from books, *par excellence*, that minds are made better than without them. But as the paper, by ever new and exciting matter, prompts to habits of reading, their habits enable to endure the browner study of books. A reading room, therefore, either sitting or standing, would be an invaluable acquisition to mute asylums—for advanced learners—only during recreation! But let beginners or media read them, also; for the real secret of success is the earliest enlistment of attention, till the paper or book, become a *felt want*.  
J. J. F.

MR. EDITOR—I translate the following tale of horrors from Piroux' Journal, *L'Ami Sons—Mutes*, for January, 1842. It may serve as a caution to deaf-mutes not to marry without the means of supporting a family comfortably, and especially not to marry a woman who, loving to talk with her tongue much better than with her fingers, will excite the jealousy of her husband by preferring the conversation of men who hear.

"Robert Hickson, a deaf-mute of Hull, in England, had learned to paint, and excelled in making faithful copies of the pictures of the best masters." But this employment not offering sufficient gains in a small maritime town, he had hired himself as a porter to a coal merchant. Married about ten years since, and father of a little girl eight years old, he had lived happily in his family, till the attentions of one Charles Richardson to his wife Sarah brought discord between them. His jealousy showed itself on every occasion. One evening he returned home wet through by the rain; and demanded, by signs, a change of clothes. Sarah Hickson replied, "We are not rich enough for you to change your clothes twice a day. Dry yourself as you best can;" and her gestures sufficiently explained to the poor deaf-mute the meaning of her words. Hickson then, throwing open the window and pointing to the street, signified to his wife that he had seen her walking out with Richardson, and that she would have done better to employ the time at her laundry work. The wife replied by abuse in pantomime. Hickson, unable to restrain his rage, seized a poker, and struck his wife four or five blows. She fell dead by the fire. The unhappy man then took a razor and cut his own throat.

The little Solina, witness of this horrible scene, fled to the neighbors, to whom she related what had passed. They hastened to the scene of the tragedy, but too late to aid the victims.

Solina, called as a witness before the coroner, related, with the ingenuousness of her age, the dreadful scene that had passed before her eyes.

Charles Richardson was also summoned. He said that Sarah Hickson, deprived of all conversation with her husband, had begged him to accompany her in her walks sometimes, but that nothing criminal had passed between them.

"You are not, however," said one of the Jurors, "the less morally guilty for the death of these two persons."

The verdict was that Hickson committed the murder and suicide under a momentary alienation of mind, caused by the ill conduct of his wife.

(Taken from the *Gazette des Tribunaux* of 26 Nov. 1841.)

Livingston, Jan. 1861.

LUCKY.—U. P. Harris, our worthy Chief Engineer, was certainly born under a lucky star. We saw, yesterday, at S. D. Child's engraving establishment, a magnificent and highly finished hose pipe—a brass casting—and three nozzles, different sizes, from one to one and a fourth inches in diameter. On each of the nozzles and the pipe are engraved the following words:

"PRESENTED TO U. P. HARRIS, by S. F. FURLONG, ESQ." The engraving was executed by our old friend, T. N. Raffington, a deaf mute, and is an admirable piece of work. Mr. Furlong is engineer of the Amesque Fire Engine Company, manufacturers of the steamer "Little Giant," of this city, and is on a visit to the West, having brought out a new steam fire engine for the city of Detroit. This beautiful present will doubtless be dearly cherished by Mr. Harris—it could not fall into better hands.—[Chicago, Ill., Times, Jan 11.]

TO A FRIEND, ON THE DEATH OF HER LITTLE SON.

Death came, and with relentless hand  
Selected from your happy band  
A jewel bright and fair;  
Yet weep not, for his soul has flown  
Where every sorrow is unknown.  
With angels, joy to share.

Mother! thy child is a favored one—  
To be taken ere clouds had dimmed the sun  
Of his early years;  
Ere tempests had darkened his sunshine of bliss:

Mother! then weep not but think of this—  
There is no cause for tears.

Thomas Hopkins Gallaudet, only child of Jonathan N. and Fanny L. Allard of this city, fell a victim to brain fever on the 31st of Jan., aged 3 years, 9 months. It was a promising child, and like its parents, born deaf and dumb.—Now that the loved one of earth has been taken, may these mourners the better see Heaven's love.

Died, at Philadelphia, on the 6th ult., of Consumption, Mary Ann, wife of Edward Pray, in the 31st year of her age. Her maiden name was Saunders. She was educated in the Pennsylvania Institution. Mr. Pray is also a deaf-mute.



## MY ANGEL'S VISIT.

It seemed as if our prayers were wasted.

During the six years we had been married every thing else went well with us. The business, in which my husband was a partner, had prospered so much that two years since he sold his open connection with it for a round sum. The money so obtained, added to what he had previously saved—(he was elderly when I, not an heiress, married him)—formed a very sufficient competence for people of a middling station, who meant to live quietly, and yet have it in our power to be hospitable to friends, and, at the same time, live respected by the poor people near, who might look to us for help when no one else could give it. Since he left the business, too, a certain sleeping interest he retained in it became of increased value, so that, though retired from active work, the fruits of work still ripened on the old tree. Alas, that our tree of life was the one which hung fruitless. That our paradise could attract no little angel from heaven to sport in it. We had bought Elmbury Hall, and were now resident there. It was not much of a hall indeed, but the park was full of fine old elms, and it had a good garden.

It was a silly notion of mine, which I could not help nursing, that the habit of looking on a vacant home would, in time, make George think it vacant. Oh how I wearied Heaven with promises, protesting that I would lead to virtue my son's earliest feet. As if I would talk over the Life-Giver with fine speeches.

At last love was pitiful. Oh morn of joy; bright after clouds—came Mary, our dawn. She came with the flowers of May—when birds are blithest. But no wild wood-note rang sweeter than Mary's cry; no flower-bud revealed dearer charms than the infant blossom that unfolded on my breast. All inflated with the gladness—the world rose heavenward, as far as the straining cords that bound it would allow. What more could we wish? Our hearts' desire had been given to us. The little child-illnesses, that now and then cast shadows, were but passing clouds. The next breeze of health blew them aside, and the atmosphere was again clear.

We were playing in the garden with Mary on her birthday. She was then a year old. We had a small difference as to whether Mary's husband was to be a great merchant or a man of high rank.—Being slightly annoyed because George persisted that the station of a rich merchant's wife was not so much amiss, I walked aside to air my heat, as I desired to show my husband how much he had offended me.

Just then a shower of feathers fell around us. Immediately a broken-winged pigeon, which a hawk or some other bird had struck, fluttered with loud screams to my feet, and nestled under my dress.

After washing it clean I laid it in the kitchen on some folded flannel. I remarked to George what a special providence it was that we had quarreled, because else we might not have noticed this poor creature which had, no doubt, been sent for us to nurse. George, too, thought the quarrel providential, as it saved me from saying a good deal of nonsense, in addition to what I did say, or perhaps it was our dinner providentially sent to us all but cooked.

I thought this cruel, and said so.—George defended his proposal, and asked if it was not better to kill a half-dead pigeon than one in full life. When I could not answer for indignation he gave me Mary's wrapper to throw over the "other dove," and recommended feeding it with some of the child's food which the nurse was preparing. To my astonishment it ate well enough.

Next morning we found the poor bird dead. I was shedding some natural tears over it when George observed, as a consolation, that there was another dove on which I could expand ministrations. Perhaps good fortune would favor it also with some kind of broken wing that would keep my hand in. I saw that George was still cross, after yesterday's quarrel, so I said nothing.

I know not how it was, but dating from this incident, a vague uneasiness took possession of me. I, at first, fancied it symptomatic of some illness establishing itself in me; but as no disease broke out, I was fain to laugh at myself, as best I could, out of my alarm. Insensibly the fear that was on me connected itself with the wonder I had felt when

noticing how slow Mary was to repeat words. Always the lightest movement that caught her eye drew it away, and I persuaded myself she was still too young. Day by day, however, the first faint darkness deepened, till the winter tempest came, and the terrible conviction broke on me that Mary was deaf. I saw, too, that other people had divined the secret, though no one spoke of it.

My husband was not a musician, but was fond, like nearly every body, of hearing good music. I felt an inexpressible pang, as he expiated, according to his habit, on how he would have Mary's musical skill cultivated. It was some months after I made the discovery I have mentioned before the child's father knew the real state of matters; so that, many a time, with his words cutting me, have I listened smiling to his plans.

He spoke of this so continually that I dreaded more and more the hour when he must know the truth, and though I thought it right to tell him, I saw no chance of being able to do it otherwise than abruptly. It was not altogether in jest that he proposed a residence in Italy where the influences that foster music might affect Mary at her most impressive period of life; and where, as he averred, the capacity to train this kind of aptitude exists in its highest degree. Mary was a year and a half old, with her father still unaware that for her music must ever be a frozen fountain. The children of the village school had come up to the hall to sing the Christmas hymn. They were well trained in most of their schooling, but unusually so in music, in which Miss Smithers, their teacher, was a proficient. She has since, under another name, obtained celebrity in the music world.

Before they commenced the hymn George made them a small oration. He had not so far forgotten his town-council habits but that an opportunity like this to air his rhetoric, came like a true Christmas friend.

George's oratory was decidedly of the fervid cast. He told the school-children that music was the great gift which we held in common with higher intelligences. In fact, deafness to music was a mark upon any one which meant "let not that man be trusted." A taste for music was the sure concomitant of virtue, there could be no doubt of it; and an ear against which sweet sounds beat in vain was a rock that rose from a wicked heart. Let them ever remember that.

The young musicians sang with a will, to show themselves virtuous, and obtain the extra cake and half-pence which form virtue's reward. As the impressiveness of many well-drilled young voices swelled on our ears, I saw George, with moist eyes (he was partly affected by the singing, and partly by his own eloquence), turning to little Mary, who sat playing at his feet with some toys Miss Smithers had just given her. He lifted the child up, and tried to divert her toward the singing; but after looking vacantly at the group, she struggled to be set down again to her playthings. A sudden restlessness affected her father, and he continued watching her during the remainder of the hymn. When the children had gone away he again took up Mary on his knees, and without remarking to me that he meant anything beyond play, he made sudden noises close to and sometimes back from Mary's ear, while her eyes were turned from him. She took not the slightest notice. But as soon as he turned her toward him and smiled, an answering smile at once responded. Having thus caught her eye, he opened his lips and imitated the movements made by a person speaking. The child mimicked the action. He then went through the same movements in an exaggerated fashion, but this time did really emit the sounds which such movements properly accompany. The child mimicked the exaggerated movements, but failed to give out voice. He then put the child down with infinite tenderness.

Later on in the evening I noticed that he was watching an opportunity of communicating his discovery. He was very anxious to know what nonsense he had been saying to the school-children, and regretted the bad habit he had acquired of speaking without thinking. He could very easily conceive of a pleasant family group sitting around a fire that burns warm and cheery in a locked-up house, whose broken bell-wires have ceased to tell that a stranger is at the gates. He could think also of a fleet of ships sailing in company and obeying one set of signals; but so too a vessel might voyage

alone, and not the less safely reach her haven.

I saw he was endeavoring to break the news to me. Then I perceived how silly it was to make believe that I did not know what he was trying to tell me gently. I therefore said broadly out that I knew Mary had only four senses; and though at first it was a frightful anguish to me, and could not but be always painful, yet when I said to myself that her part in life's battle would be proportioned to her means of fighting it, I considered that the heavy sorrow was not without alleviation.

Our plans thenceforth were formed in concert. We determined at every cost to exhaust the possibility of cure, before we considered her deafness anything but an accident which admitted of removal; for we steadily would not regard it as one of her conditions of existence. For some years our life was little else than waiting upon doctors—for the promise is to those who persevere. Promises, indeed, we had, for they fell like snow-flakes every where; but melted with the same facility. Each new aurist gave us new hope, though each in succession regretted that we had not come to him sooner. In some cases we were cruelly victimized, and the health of our darling grievously impaired. In a few instances the truth was told us as plainly as perhaps they thought we could bear it—namely, that medical science could do nothing whatever for Mary. One flagrant case in London came before the police magistrate, and at least two others might have gone; but certain difficulties in establishing legal guilt in that kind of swindling staid our hands. To mere exposure the men were callous, if indeed they did not flourish upon it, notoriety standing them in the same stead as celebrity.

At last even hope of cure died in us. What finally dissipated our delusion was the non-success of a painful and dangerous experiment she underwent in Paris. Her ears had been bored and blistered in the course of our wanderings, and all sorts of regimen prescribed and abided by without effecting improvement. In our desperation we agreed to try this Parisian remedy, which we were assured had proved successful in every case in which it had been undergone. I was not present at the operation, and dared not ask how she bore it; but it consisted in removing with a trepan a piece of the skull bone that sound might reach the brain through the opening.

To induce Mary to let her ears be examined, her father had bought for her a costly but exquisitely beautiful vase of Parian which she fancied in London. It represented an angel standing on a half-globe, and bearing, mouth upward, a cornucopia with flowers. She was fond of nursing it as a doll, though careful in handling it to keep it clean and uninjured. Accustomed to stipulate for some present before each manipulation, she now desired that the letters M A R Y, which she knew to be her name, might be carved on the vase, and filled in with black. By some culpable awkwardness—for awkwardness in doing delicate work is criminal—the figure was shattered in the carving, and though put together again with some skill, the fractures were not hidden. We kept it afterward under its glass-shade in Mary's room at home, Mary herself making no attempt to uncover it.

She recovered from this last cure with difficulty, but of course required protection against whatever would communicate even moderate concussion. She had now repose from the torture of being cured. As she recruited to such degree of strength as she was capable of reaching, we began to think of having her educated; but the dreadful results of the curative processes she had undergone begot partial disbelief, or rather, a disinclination to belief, in the benefits of schooling. On this account we suffered her to remain at home till she was twelve years old. She could write from memory some verses of the Bible which Dr. Oneway, the rector, had pointed out to me as important for her to remember.—Want of understanding them, the doctor said, should not deter me; for our part was to sow the seed, leaving to other influences its development. I determined, however, that she should not repeat words like a parrot. Accordingly, I began to open her mind to religious truth by explaining to her, as the foundation on which belief must rest, the series of words which form the commencement of the sacred book.

"In the beginning God created the heaven and the earth."

I explained the first word by pouring water into a bottle, and telling her that that was IN. The second word, THE, I judged to have no meaning worth explaining, and accordingly passed it by. The third word, BEGINNING, puzzled me greatly. I thought of giving up the verse and trying an easier one; but I could not, after search, find one without difficulties. It then struck me that as I got the word IN out of a bottleful of water, I would husband my resources and get the word BEGINNING out of it as well. I repeated the act of pouring water into the bottle, in order that the beginning of the operation might be seen. I was a little dubious as to the accuracy of her conception of this third word, and slightly alarmed as to whether I might not have confused her previously clear idea IN. For I began to see that words in a sentence are like joined pieces of a water-pipe; the separate pieces are plain enough, but the meaning inside of them is all run together, and forms one idea. How, for instance, would the child pick apart the separate significance of IN and BEGINNING? However, I could not afford to dwell longer on this, for if every word were to be drained of its difficulties we should never get forward. Besides, future lessons would obviate what was left defective now.

I saw no trouble in the fourth word; for I had already given her an insight into her relationship toward a Creator. This I had done by spelling slowly the hallowed name, and pointing upward with extreme reverence, pointing also toward the church, which was visible from the windows up stairs. CREATED seemed to me harder of interpretation. After much thought I drew the figure of a blacksmith at work, and wrote down the word MAKING. I then pointed to the word CREATED, to signify that MAKING and CREATING were similar acts. I had been told by a friend how an ingenious lady once explained AND to a deaf child by tying a thread between a pen and an inkstand. The piece of thread was AND. I therefore, on my system of extracting much meaning from few materials, tied together the bottle and water-jug which I had already used to explain IN and BEGINNING. For the word EARTH I touched the ground and swept my finger backward and forward on it.

After going over in this careful manner the sentence, whose important meaning I desired to elicit, I resolved to let it sink into her mind. For after all, it is not the quantity of instruction one gets that benefits, but that part of it which is well digested.

In the evening, when I considered the digestive process might be accomplished, I told her father what I had done. He commended my prudence in not cramming her. My difficulty as to how the child would know the difference between IN and BEGINNING he shared. He agreed in the propriety of omitting THE from the explanation. He seemed to doubt whether I had really imparted an idea of the Supreme Being by pointing upward reverentially, inasmuch as I explained HEAVEN in much the same way. Our perplexity was that we could not ascertain what real notion she formed as to meaning of words; for she always imitated with accuracy the acts and gestures either of us made use of in conveying an explanation.

The more I thought on it the less I was satisfied. Painful as it was to part with our darling, especially in her state of weakened health, brought about too by our misjudged care, our duty demanded the sacrifice, and we dared not refuse. What we terribly feared was, mischief befalling her in the course of some school-game. That unhappy opening in the skull-bone was always our most sensitive point.

When, however, we visited the school, and found her among companions like herself, saying that their wiser parents had better guarded them from cures; found her, so to speak, in a sheltered nook where the influences of many minds acting on hers could bring into play her intelligence and develop whatever germs of good were in her, we experienced a relief we had not hoped for, and thought instinctively of the wind tempered to shorn lambs.

When she came to us at the end of the second year, and repeated the few words she had been taught to articulate—PAPA, MAMMA, I AM HAPPY—it seemed as if so great a stream of happiness could not have flowed to us through any other

channel. How truly she was our angel! She had been at school wearing on to five years when a somewhat severe illness attacked her father. Mary, informed of it by letter, begged to be allowed to nurse him. Her father afterward said that he found her mere presence in the room, whether still or in movement, had a soothing effect upon him more than the prescribed opium could exert. Perhaps from being habituated to read thought on the countenance before it took expression in words, she was better than another able to minister relief to hidden suffering. Perhaps it was the microscope of her very strong affection that assisted her eyesight, and rendered visible symptoms that the sufferer himself would have suppressed. Alas! when, in the course of only a few weeks afterward, she herself required done for her similar offices to those she was now performing, much as we loved her and would with thankfulness have taken her great agony on ourselves, if thereby to ease her, this same microscope revealed little to our eyes that availed her in way of relief.

Originally not of a strong constitution, and cruelly shattered by the cures she had undergone, the most we had hoped for was, by excess of care, to wrap her from rough contact with life, and enable her sweetness of disposition to mature, as it were, within a conservatory, instead of exposed to open storms.

She seemed in an excellent state of health, as good, that is, as she ever enjoyed, when she went back to school after nursing her father through his illness. She had spoken of nursing us both when we were old and tottering, and herself an erect woman; so that those justified premonitions of early death, which are sometimes known to have occurred to the mind of a child, had not affected her.

As a proof that the tone of her mind was healthy, I give here her reply to the Rev. Bernard Oldtrack, Dr. Oneway's young curate, who was generously attempting to show her that, as faith entered by hearing, a padlock on this door caused the goods to be taken away again. She repeated the beautiful story of how divine love, walking in flesh and doing good, had bidden deaf ears be opened, and a bound tongue be unloosed. There were some additions in her version of the story that were not uninteresting, considering who she was that told it, and among whom it was current.

She conceived that we, her father and mother, had spent much money and taken her to many places, in the hope that some one would speak to her sealed ears the command—"Ephphatha;" but the proper way to speak this word was known to no man. At last, however, when all that had ever lived stood before Him—by whose blessed lips that word had been spoken—He would speak it again. They whose tongues had through life remained unused and free from stains, like the swords in a cutler's shop that are carefully kept in sheaths, would now begin to flourish them in hymns; while the rest of the immense crowd, having abused the power of speech when on earth, would find their tongues thereby grown rusty, and would, with difficulty, draw them out like bloody swords glued in scabbards.

This was her illustration.

Her description of the process of cleansing the rusty tongues showed ingenuity, and ought, at least, to have satisfied those expounders of the compensation laws of nature, who insist upon it that all our sum totals of good and ill correspond, however widely the items in our accounts may vary. In this unexpected and bold manner Mr. Oldtrack, seeking wool, had the scissors applied to his own back.

After remaining five weeks at home, Mary had returned to school. We were not to see her again till after Christmas, as she and her schoolmates generally would be busy rehearsing the pantomime, which their custom was to enact at this holiday time, for the delectation of themselves and such kind-hearted school-friends as would lend their assistance in capacity of applauding spectators. We were pleasing ourselves with the dream that, as fragile barks have reached land while strong-built vessels have gone down, perhaps the great Ship owner above, working in His mysterious ways, would wait dear Mary over calm seas, and that she would thus sail onward after we put into port.

Our dreams were scattered by a letter from the matron. It announced that Mary's health was suddenly low, and added that the doctor was urgent she

should have the benefit of home. In the greatest alarm, and not without risk—for by this time the smouldering disease of her brain had burst into flame, and they feared she could not bear removal—we conveyed her to Elmbury with as much speed as was consistent with extreme care.

She never rallied. All night she lay in stupor, from which the alteration was to spasms of pain. She muttered various of the expressions she had been taught to articulate. "Going home," she said; "going home." In particular the word "Ephphatha," which had manifestly taken strong hold of her imagination.—Early in the morning she sat up in bed, and made signs to some imaginary companions, for she took no notice of us.—When I gave her the spoonfuls of wine-and-water ordered, she turned on me her dull heavy eye on which no change passed to indicate that she recognized me.

It had been a wild night, but with daylight the storm increased. Vehement gusts tore the old trees in the park, and beat with fury against the window of her sick-room where we were watching. But this rather afforded relief than otherwise, as our thoughts were thereby diverted from a too concentrated fixedness on the desolation that was being wrought inside of the house. Poor Mary sank lower and lower. After a terrific attack of convulsions that lasted some minutes, and made us hold our breath in awe, her strength seemed all but drained away. Unable to sit still I was aimlessly moving about, as if impelled by an instinct to find, in bodily activity, some alleviating resources, when it struck me that to handle her old plaything—the vase she had once been so fond of—would recall her mind. I had heard of inanimate things being recognized when familiar faces were forgotten. But in my agitation I threw it down. As I stooped to pick up the fragments a sudden roaring blast shook the house, and the crash of an elm-branch driven with force against the window, the thick sash-bars of which gave way like lucifer matches, startled us to some purpose. We were busy forcing to the shutters, endeavoring to bar out the wind, till we could remove our beloved to another room, but the violence of the tempest was too great. It dashed aside the shutters that rang again as they slapped upon the wall, and sweeping like an eddy round the room, stripped the clothes from the sick bed with a vindictiveness of fury that seemed like hatred gratified. As we ran to cover her, another wild blast drove in, through the smashed window, a poor unhappy dove which it had caught straying, and flung it against the wall right above where the child lay, but happily with a spent impetus. Recovering itself the bird fluttered about to avoid being handled, and, by-and-by, reaching the open window—when a lull in the storm occurred—flew out again.

What little life had been in Mary was by this time quite shaken out. We did not see the breath go from her, and were only sensible that the clay-mask was separate from the spirit which had worn it when we remarked the growing coldness of the form we continued to watch. [From Harper's Weekly.]

Poison.—Hall's Journal of Health says if a person swallows poison deliberately, or by chance, instead of breaking out into multitudinous and incoherent exclamations, dispatch some one for the doctor; meanwhile, run to the kitchen, get half a glass of water in any thing that is handy, put into it a teaspoonful of salt and as much ground mustard, stir it an instant, catch a firm hold of the person's nose, the mouth will then fly open—then down with the mixture, and in a second or two up will come the poison. This will answer better in a large number of cases than anything else.

## ENIGMA.

I am composed of thirty-three letters. My 4, 5, 6, 9 is a measure of duration.

My 20, 21, 22, 23 is a collection of houses and inhabitants.

My 13, 14, 18, 11 means belonging to a female.

My 1, 7, 32, 33 is a gift.

My 11, 12, 2, 10, 8 is the means by which we ascend or descend from different stories.

My 3, 17, 19 is a cover of a box or chest.

My 26, 27, 28 is an article.

My 15, 29, 30 is the measure of four hogheads.

My 16, 24, 25 is a measure of liquids among Jews, containing about ten pints.

My 31 is a vowel.

My whole is a fact which every school child knows; but which some grown people don't know.

By A MUTE BALTIMOREAN.

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